

[P 469-A]

682 wider ranges of expression than are usually
183 permitted in the community prompt men to
assert the strength of their swayohel, to run
races with the animal spirits of others in the
assertion of pre-eminence, to boast of their
material goods, and to "wake up dead."

682 The increasing rate of homicide is related to
674 the following changes in the community:
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(1) Increasing friction resulting both from the
introduction of new economic enterprises
and from political competition by the
recently settled land-reform colonies has
introduced a new kind of homicide, in
which an opponent is killed either by the
person whose interests are threatened or
by hired killers. It has also stimulated
accusations of witchcraft stemming from
envy.

(2) The curers' loss of leadership and of control
over entry into the curing profession
has led to competition among them and to
a loss of respect for their ability to over-
come witchcraft. Curers have become the
most frequent suspects of being witches.

(3) Loss of faith in the guardian ancestors and
in the guardianship functions acquired
from them by the curers has further under-
mined the position of the curers as agents
of social control. This has aggravated the
sense of insecurity and fear, which pro-
vokes the uncontrolled use of individual
violence.

(4) The shift of power from the principales to
the town president has led to a breakdown
in the system of checks and balances
exerted by the principales over the curers,
and to a direct confrontation of the curers
by civil officials.

(5) In the confrontations of the civil authori-
ties and the curers in the '40's and early
'50's, the fact that a witchcraft case was
officially reviewed and the killing of the
witch sanctioned may have served as a
brake on the number of such homicides.
Since 1953, when this practice was aban-
doned, those who have felt themselves or
their families to be the victims of witch-
craft have been left to their own recourse.

178 The organizational changes summarized
578 here are provoked by structural changes
682 affecting recruitment into the positions of
power and the validation of leadership in the
exercise of power. The dual division of the
town provided an accepted basis for recruiting

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166 women and that Ladino women mistreat their servants. Working in
482 towns is remembered, by those who have done it, as a strange mix-
464 ture of carefree economic independence and innumerable small
[829] humiliations and suffering. Its lack of attractiveness is well
reflected in the fact that, from a random sample of sixty-eight
households, only fourteen women have worked outside their homes
(see Fig. 5).

562 The only women who are the bread-winners or heads of their
462 homes are forced to do so because they have no male relatives to
434 provide for them. In this case, they have few alternatives open
[464] to them, the two most common being: 1) acting as a servant (al-
[275] ready discussed above); or 2) selling liquor in their houses to the
men of the village. This second occupation is not very well
[552] thought of by the villagers, trago sellers being gossiped about
as being bold women, "sexy" females who enjoy the company of
drunks and men married to other women.

Amatenango

462 In Amatenango, the division of labor presents a very dif-
323 ferent picture. The whole village of Amatenango is a pottery
438 factory because, in addition to the household income derived from
[241] the agricultural work of the village men, each Amatenango woman
[434] is a pottery producer.

Pottery that is made for selling is neither a choice, nor a
part-time job, nor an individual specialization, but a town
specialty. All women in Amatenango are expected to know how to
make pots, and to make them. The women of each household